

*David Street*

THE  
**Roanoke Religious Correspondent,**  
OR  
**MONTHLY EVANGELICAL VISITANT.**

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*Gather up the fragments that remain, that nothing be lost.*"—John vi. 12

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*To a Young Minister of the Gospel.*

LETTER VII.

SIR—In our last letter we gave some account of the Christians who inhabited the vallies of Piedmont, with their religious sentiments, &c. We also stated, that persons of the same principles were to be found in several adjacent countries—We now shall introduce an extract of a letter, written by Evervinus of Stainfield in the diocese of Cologne,\* addressed to the celebrated St. Bernard, who, at this time, was accounted the oracle of the Romish party; this letter was preserved by Mabellon, and the learned Dr. Allix has furnished us with a translation of it,† as it was written previous to the year 1140; a few extracts may cast some light upon the history of these people. In this letter he informs Saint Bernard that there had been some heretics discovered near Cologne, of which, some had returned to the bosom of the Catholic church, while others resolutely refused,

and defended their errors with the words of Christ and the Apostles, after being admonished three days, and still refusing to recant, he says, "they were seized by the people in their excess of zeal, and burnt to death; and what is most astonishing, they went to the stake and endured the torment of the flames, not only with patience, but even with joy."—"Their heresy is this: they say, the church is only among themselves, because they alone follow the ways of Christ, and imitate the Apostles." He then goes on to mention the fault the people found with the corruptions of the Romish clergy, and then says, "they tell us false apostles, who adulterate the word of God, seeking their own things, have misled you and your ancestors." "Whereas we and our fathers having been born and brought up in the apostolic doctrine, have continued in the grace of God, and shall continue so to the end. 'By their fruits shall ye know them,' (says Christ) and our fruits are the footsteps of Christ." "The apostolic dignity (say they) is corrupted by

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\* Cologne is a city in Flanders.

† Jones' Hist. vol. 1, p. 503.



engaging itself in secular affairs, while it sits in the chair of Peter." "They do not hold with baptism of infants, alledging that passage of the gospel, "he that believeth and is baptized, shall be saved." They place no confidence in the intercession of saints; and all the things observed in the church, which have not been established by Christ himself, or his apostles, they call superstitious. They do not admit of any purgatory fire after death, contending, that the souls, as soon as they depart out of the bodies, do enter into rest, or punishment; proving it from that passage of Solomon, "which way soever the tree falls, whether to the south or to the north, there it lies"; by which means, they make void all the prayers and oblations of believers for the deceased."

This Evervinus seems to have been much perplexed in his mind respecting these heretics; he solicits Bernard to employ his pen against *these beasts of the reeds*; he seems to have stood in need of arguments to resist these monsters.

This letter of Evervinus seems to have had the desired effect upon Bernard. "The mighty champion immediately prepared himself for the combat; he was then publishing a set of Sermons on the Canticles, and in the 65th and 66th of them, he enters the lists most vehemently against these heretics. He is extremely offended with them for deriding the Catholics, because they baptized infants, and prayed for the dead, and asserted purgatory."

He lays many heinous crimes to their charge; yet, his testimony in favour of their general con-

duct, seems to overbalance all his invectives. He says, "As to life and manners, he circumvents no man, over-reaches no man, does violence to no man. He fasts much, and eats not the bread of idleness, but works with his hands for support; the whole body, indeed, are rustic and illiterate, and all whom I have known of this sect are very ignorant." Such was the testimony of the great Saint Bernard in their behalf.\*

We have some additional information concerning these people, given us by Egbert a monk, and afterwards by Abbot of Schoonaeghe. He says, "They are commonly called Cathari, a sort of people very pernicious to the Catholic faiths, which, like moths, they corrupt and destroy. He adds, that "they were divided into several sects, and maintained their opinions by the authority of scripture." He takes particular notice of their denying the utility of baptism to infants, which, say they, thro' their incapacity, avails nothing to their salvation, insisting that baptism ought to be deferred 'till they come to years of discretion, and that even then, those only should be baptized who make a personal profession of faith, and desire it."† "They are increased to very great multitudes throughout all countries, to the great danger of the Church, for their words will eat like a canker, and like a flying leprosy, runs every way infecting the precious members of Christ. These, in our Germany, we call Cathari, in Flanders they call them Piphles,

\* Jones' Hist. vol. 1, pa. 507.

† See his Sermon against the Cathari, in Bib. Pat. tom. II. pa. 99, 106—Danver's Hist. p. 249.



French, Tisserands, from the art of weaving; because numbers of them are of that occupation."\*

Thus, by comparing these several fragments of information together, we may acquire some distinct notions of these puritans—they were a plain, unassuming, harmless, and industrious race of christians, patiently bearing the cross after Christ, and from their numbers, we conclude they could not spring up in a day; it is but reasonable to conclude that they were the offspring of the ancient Cathari, or Novations of the 4th century, and had long existed as a people wholly distinct from the Catholic church, though amidst the political squabbles of the clergy, it was their good fortune to be almost entirely overlooked.

"About the year 1110, in the south of France, appeared Peter de Bruys, in the provinces of Languedoc and Provence; preaching the gospel of the kingdom of heaven, and exerting the most laudable efforts to reform the abuses, and remove the superstitions which disfigured the beautiful simplicity of gospel worship. His labours were crowned with abundant success. He was instrumental in the conversion of great numbers of persons of the faith of Christ, and after a most indefatigable ministry of twenty year's continuance, he was burnt at St. Giles, a city of Languedoc in France, in the year 1130, by an enraged populace, instigated by the clergy, who apprehended their trafic to be in danger from this new and intrepid reformer. His followers were

called Petrobrusians; but of his doctrinal sentiments, the following are those alone which we can be sure of at this remote period: That the ordinance of baptism was to be administered only to adults—that it was a piece of idle superstition to build and dedicate churches to the service of God, who in worship has a peculiar respect to the state of the heart, and who cannot be worshipped with temples made by hands—that crucifixes were objects of superstition, and ought to be destroyed—that in the Lord's supper the real body and blood of Christ were not exhibited; but only represented by way of symbol or figure—and lastly, that the oblations, prayers, and good works of the living, could, in no respect be beneficial to the dead.\*

A few years after the death of Peter Bruys, rose up an Italian by birth, named Henry; he is said to have been a disciple of Bruys, for it is certain that he preached the same doctrine, in which, his labors were crowned with abundant success, for he had a number of disciples; but the demon of discord soon lifted up a standard of persecution against him, he was obliged to fly from place to place, still preaching the gospel wherever he went, till at length he was seized and committed to close prison, where he soon died in the year 1158.†

Among the reformers and bold

count of their religious opinions; therefore, the Priests set on the infuriated mob to destroy them.

\* Jones' Hist. of the Christian church, vol. 1, chap. 4, sec. 3, p. 513.

† Jones' History, &c. vol. 1, p. 514.

\* Dr. Allix's remarks p. 150.

† It seems that the Princes of this age had not made any laws to butcher their subjects on ac-



opponents of the papal hierarchy in the twelfth century, we may venture to mention Arnold of Brescia; notwithstanding Mosheim and other writers of note have stigmatized him with the character of a seditious and turbulent person; yet we must allow, that zeal and intrepidity are excusable in the character of a reformer, in the dark times in which Arnold lived. At an early age, he travelled into France, where he received his education; returning into Italy, in the habit of a monk, he began to harangue the people in the streets of Brescia, his native city. "The zeal of this daring reformer was at first directed against the wealth and luxury of the Romish clergy. Insisting that *the kingdom of Christ is not of this world*, he maintained that the temporal power of the church was an unprincipled corruption of the rights of sovereign princes; and that, all the corruptions which disgraced the christian faith, and all the animosities which distracted the church, spring from the power and overgrown possessions of the clergy." "The inhabitants of Brescia were roused by the eloquent appeals of their countryman. They revered him as the apostle of religious liberty, and rose in rebellion against their lawful bishop. The church took alarm at these dangerous commotions, and in a general council of the Lateran, held in 1139 by Innocent II. Arnold was condemned to perpetual silence. Arnold fled to Switzerland, and continued boldly to propagate his sentiments, not without considerable success; but at length, being harassed by persecution, he formed the intrepid resolution of going immediately to Rome, and of setting up the standard of both civil and religious liberty in the very seat of the beast. To Rome he came: he harangued the people with his usual eloquence and zeal, he reminded them of the freedom and valor of their ancestors, he exhorted them to assert their civil rights, as well as their religious privileges, and to restore their city to its ancient liberty. The people listened to him with enthusiastic ardor, and hailed him as their liberator. Innocent, not able to stem the torrent of opposition, sunk under the weight of his calamities; his successors were for a considerable time kept at bay by Arnold, and his party—but at length, the ardor of the people gradually cooled, the Pope was restored, while Arnold sought his safety by flight, and after some time, he was seized by his enemies and conveyed back to Rome, where he was burned alive, and his ashes cast into the river Tiber.\* Had this man's exertions been crowned with success, he might have been accounted the restorer of the liberties of his country; but his crime was unpardonable with the Pope and his prelates, as he brought their craft in danger; besides which it was said, "*Præter hæc de sacramento altaris et baptismo parvulorum, non sane dicitur sensisse.*" That is, "He was unsound in his judgment about the sacrament of the altar, and infant baptism," (or in other words, he rejected the popish doctrine of transubstantiation, and the baptism of infants,) and this alone was a sufficient ground for his condemnation.

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\* Mosheim says he was crucified, his body was then burned, and his ashes cast into the Tiber.



Among the bright luminaries which shone in the twelfth century, we cannot pass in silence the venerable name of Waldo, or Waldus. Some authors say, that the sect of the Waldenses took their name from him; but it is certain that the inhabitants of the Vallies were so called before Peter Waldo was born.

Peter Waldo was a rich merchant of the city of Lyons in France, he was brought up in the Romish faith, but was a person of so independent a spirit, that notwithstanding the ignorance and superstition of the age, he nobly dared to think for himself.

One evening after supper, as he was enjoying the conversation of some of his most intimate friends, and one of the company dropped down suddenly on the floor and expired. The sudden and unexpected death of his friend, took deep and lasting effect on the mind of Waldo; he reflected on the shortness of life, and the uncertainty of all sublunary things, and wisely determined to choose the better part; the latin had become a dead language, and the holy scriptures were written in that language, they were indeed, in the hands of the clergy, but scarcely one in a hundred understood latin; but Waldo had received a good education, he procured a Bible and applied himself to read and study the scriptures, he soon discovered that the religion of the Roman church, was not the religion of the new testament; that there was no pardoning of sin, but through the all-atoning blood of Christ, no justification, but through his righteousness; in short, he received the truth as it is in Jesus, and rejoiced in the hope of the gospel of Christ.

True christian love is not to be circumscribed within narrow limits; he that receives it, ardently desires that others may partake. "O taste and see that the Lord is good." Waldo relinquished his mercantile pursuits, he relieved the poor by his bounties, while he pointed to them the way of life, and while he relieved their temporal wants, he admonished them to seek the bread which came down from heaven; himself alone, or with the assistance of others, translated the four gospels into the French language, that the common people might read the words of eternal life. Not only did he preach the gospel himself, but also engaged and supported others to do the same; the result of which was, that great numbers were converted and a large church was gathered in the city of Lyons, of which Waldo became pastor.

The consequence of all this, may be easily supposed by a reflecting mind—the Archbishop of Lyons heard of these proceedings, and became indignant; he commanded Waldo to desist from preaching, under the pain of excommunication, and being proceeded against according to law; but he believing it to be his duty to obey God rather than man, continued to bear witness to the truth of the gospel; an attempt was at length made to apprehend him, but so great was the number and affection of his friends, and the influence of his connections, that he lay concealed in the city of Lyons during three years. Pope Alexander III. no sooner heard of these proceedings, than he anathematized the reformer and all his adherents, commanding the Archbishop to proceed against



them with utmost rigor. Waldo was now compelled to quit Lyons, and his flock for the most part followed his example, but their dispersion was overruled for the furtherance of the gospel—they carried the light of divine truth wherever they went. Waldo retired to Provence, where success also crowned his labours; but his cruel persecutors did not suffer him to rest long in quiet; he fled into Picardy, and planted the standard of the Redeemer in that province; being driven from thence, he retired into Germany, and at last settled in Bohemia, where it is said many of his persecuted brethren followed him—here he continued to preach and plant churches, till it pleased God to call him from his toils and persecutions in this world, to rest from his labors, and enjoy a heavenly crown—he fell asleep in Jesus in the year 1179, after an active and successful ministry of nearly twenty years. The churches planted by him in Bohemia, continued till the reformation, and probably a longer time; his followers in France were dispersed through the southern provinces, and in many other countries; they carried and spread the gospel wherever they went, and the word of the Lord grew and multiplied exceedingly; but the horrid persecutions and bloody massacres, which fell upon these harmless and inoffensive disciples of Jesus, in the next century, we shall make the subject our next letter.

### BIRMAN MISSION.

✎ The Journal of brother Judson has been received up to the 11th of March, 1821, and published in the Luminary, but it is too lengthy for insertion in

the *Correspondent*. We give, however, an abstract of a letter from his excellent companion, by which our readers will be informed of the state of the mission. EDITOR.

From the American Baptist Magazine.  
*Extract of a letter from Mrs. Judson, to Mrs. Kendall,\* of Boston, dated Rangoom, March 5, 1821.*

My dear Mrs. Kendall,—  
Our late voyage to Bengal was very beneficial, though my disorder (an affection of the liver) is not eradicated. It is not probable that I should now be living had it not been for the beneficial effects of the sea air and the medical advice obtained. Nothing could have been more contrary to our inclination than leaving the mission in such a feeble state. But he who is wise in ordering all our steps, has overruled it for good, and caused his grace to shine more conspicuous in enabling all the disciples to stand firm in the midst of difficulty without the aid of a teacher.—  
It was Mr. Judson's intention to return immediately on our arrival in Bengal, and leave me under the care of a physician; but no ship sailing for Rangoom, he was detained three months, at the expiration of which we both embarked on board the very first vessel that sailed.

On our approach to Rangoom, you cannot imagine our anxiety to learn the fate of our beloved converts. It was nearly six months since we had



left them, and during that interval had never heard a word from them. Of the ten who had been baptized, we expected to hear that some had apostatized, some grown cold, and some perhaps had suffered martyrdom. As the vessel sailed up the river, with what anxiety did we look through the spy-glass to discover who of the disciples were waiting our arrival on the wharf, considering this as some criterion by which we could determine their adherence to the Christian religion! And what was our joy when we discovered the principal ones looking with as much eagerness towards the vessel as we did towards the shore. In the evening we found ourselves surrounded by all the converts (excepting one who was in the country, and had not heard of our arrival,) and once more united with them in praising our heavenly Father for our safe arrival, and for the grace which had been given to enable them thus far to persevere.

Those we had left as inquirers, again collected around us, and some of them gave considerable evidence of having been born again; thus after an absence of six months, we found ourselves almost in the same situation as when we left, and the prospect before us equally encouraging. One Birman has been added to the church since our arrival whose conversion strikingly displays

the sovereignty of God. He is a native of Bike, where his parents still live; he came to Rangoom two years ago, and attached himself to a teacher in order to understand the Birman system of religion more perfectly, and to find some way of escape from hell. He followed the instructions of the teacher, accompanied him to the pagodas, made offerings when he bid him, and did every thing which he considered meritorious. At the expiration of one year, he found himself as far from a state of ease and safety as when he commenced the useless routine.

While his mind was in this state of perplexity, he heard one of his neighbours telling another, that a foreign teacher had commenced preaching, that he told about an eternal God, that he had come to this country for no other purpose than that of instructing the Birmans in this new religion, that he gave tracts to all who wished them and lived in a white zayat on the Pagoda road. Hearing this he immediately resolved on visiting this strange teacher. The next morning, before sun rise, when Mounng Nau went to open the zayat, to his great surprise he saw a stranger waiting in the porch, who immediately inquired if that was the residence of the foreign teacher. He said nothing of his object in coming, but appeared all attention while Mr.



Judson was conversing with the multitude who then thronged the zayat. He had continued his visit three or four days, a silent listener to all that was said, before Mr. J. conversed with him personally. He then took him to the Mission house, inquired particularly into the state of his mind, and, to his great surprise and joy, found that he had obtained clear views of himself as a lost, ruined sinner, and felt that the way of salvation, by Christ, was altogether suitable for a person in his situation. He felt desirous of embracing the Christian religion, and requested to be baptized. On further inquiry, Mr. J. found he was under an engagement to go to sea, and expected to sail within a few days. Thus circumstanced, the brethren were unwilling to administer the ordinance of baptism, as they had had no opportunity of knowing any thing further of him than what they had seen in so short a time. The day before he sailed, he obtained permission of his captain to visit the zayat once more, when his appearance was remarkably solemn and interesting. He seemed desirous to be released from his engagement to go to sea, but it was now too late. Mr. J. furnished him with tracts and portions of Scripture, and after praying and committing him to God, parting with him, feeling doubtful whether he should ever meet with him a-

gain in this world. A few weeks ago, just a year and a half from his departure, we had the great pleasure of seeing him come up the mission stairs. On conversing with him, we were surprised to find that he had made such advances in the divine life, with no other means of grace than the gospel of Matthew, and a few tracts. The religion of Christ beautifully appeared through all his rusticity, and shewed itself of divine origin. He was soon after baptized, and joyfully received by every member, into our little church.

Moung Nau, the first convert, is as firm as a rock, and as strong in his attachment to us as ever. He enters into the feelings of Christians in sending the gospel among the heathens, and says, he hopes the time will come when Birman Christians will be sufficiently numerous to support a teacher, so that the money now expended here may be used in sending a Missionary where the gospel has not been yet preached.—Moung Shwa-ba is a very growing Christian. He is solemn and spiritual in his conversation, improves every opportunity in communicating truth to others, and is constant in reading the Scriptures, and in secret prayer. Mah Menla, the only female who has been baptized, is a great acquisition to our little circle. She is above fifty years old, a very judicious, sensible and pious wo-



man. She, her sister and acquaintances, beside attending worship on the sabbath, visit me every Wednesday for the purpose of reading the Scriptures and religious conversation. We had built a school-house, and she had just begun to make exertions to get a few scholars, when she was taken ill. We hope, however, she will soon recover, and become the first Christian instructress among the Birmans.

## MISSION TO CHITTAGONG

*Letter from Mr. Colman to the Corresponding Secretary.*

Chittagong, June 5. 1821.

REV. AND DEAR SIR,

I HAD intended immediately after despatching my last packet to the Board, to make another visit to the Arrakanese villages; but preparations for the journey had not commenced, when I received information from the judge and magistrate of Chittagong, that my continuation in this district could not be allowed without special permission from the supreme government.—Knowing that the English missionaries had made an ineffectual application for leave to settle in Chittagong, I had not very sanguine hopes that the petition of the foreigner would be granted. Indeed, I had usually supposed that our subject here would not receive the sanction of government; and therefore never anticipated any favour more than its bare connivance. Hence we

had been accustomed to consider that a request for us to obtain a license would be the signal for departure. But when the time arrived that, as far as human agency is concerned the continuance of missionary operations here depended on the successful appeal to government, duty appeared to require that the appeal should be made, although many considerations induced the belief that it would be ineffectual.

Previous, however, to the adoption of the measure, I felt it necessary to obtain all the information I could relative to the probability of success.—Accordingly I stated my intention to the Calcutta missionaries, earnestly requested them to make inquiries on the subject, and to give me their advice and assistance. They engaged with much Christian feeling in the affair, and exerted all their influence to bring it to a happy termination. The judge, also, of Chittagong, had the goodness to allow the mention of his name in the petition, as a testimony of my conduct during my residence in this district. Having taken these preparatory steps, I addressed the general government, not indeed without much fear and trembling, but I hope with an humble belief that the affair would be terminated in the best manner; and on the first of June just six weeks after, we received



to our great joy full permission to remain in Chittagong. Thus the event which was most dreaded, and which at first appeared to threaten the existence of this mission, has, there is reason to hope, laid the foundation for its complete establishment.

When we review the year that has been spent in this place, we perceive much reason for lively gratitude. We arrived unknown and unrecommended, and consequently, were not freed from that suspicion which often attaches itself to the unbefriended stranger. We have met with difficulties which we did not anticipate, and which have caused us many painful days and nights. But that gracious Being who never slumbers or sleeps, has watched over us in our "low estate." He has caused one favourable event to follow another, until, at the close of the year, we find ourselves in possession of an official document which places the mission on a firmer basis than, in the ordinary course of things, we could reasonably expect to witness for many years.

But this pleasing event should be regarded in no other light than as opening the way for future operations. At present I am situated forty miles distant from the nearest of the Arrakanese population, and consequently my means of usefulness is very limited. Before any thing effectual can

be done, buildings must be erected at one of their principal villages. I confess that I touch on this subject with trembling solicitude: I am fearful that the board will consider the undertaking too expensive; but entreat them to consider that an establishment formed at this place will not be subject to the capricious and despotic will of an individual; that the government of this country is favourable to the diffusion of Christianity; and that the people freed from the dread of persecution, have already caught that spirit of investigation which is the birth-right of man. A station will be chosen but a few miles distant from the frontiers of Burmah, and may be considered a part of the Burman mission. At this station schools may be established and the gospel preached in the most open manner, without any danger of government interference.

A building will probably cost from 1500 to 2000 dollars; but after it is completed, there will be no further expense except for repairs. While, however, I remain at this place, there will be a monthly expense for house rent, and whenever I visit the Arrakanese villages, an additional expense for a boat and man. The saving of these expenses for a few years will amount to the cost of the contemplated building.

As it will be a considerable time before information from the Board can be obtained on



this subject, I propose as soon as possible, to erect a small bamboo house to reside in during the cold season. We must retreat from it at the approach of the rain; and thus, until one more durable is completed, shall be under the necessity of residing here nearly one half the time. The small building now proposed to be erected, will hereafter answer for a school house.

I have now, dear sir, fully opened my mind on the subject, and it is my earnest desire that what I have proposed may meet with the approbation of the Board. Do write as soon as possible, that I may know how to direct my course. A letter will be peculiarly acceptable, especially as I have not received one from you since I left America.

Most respectfully,

J. COLMAN.

BRITISH AND FOREIGN BIBLE SOCIETY.  
*From the Seventeenth Report of the British and Foreign Bible Society.*

“ ‘IN the work of the Bible Society,’ says Prince Galitzin, ‘all labour from a deep conviction of the Divine origin of the Bible, of the substantial advantages it affords, and of its indispensable necessity to the knowledge of salvation.’ ‘The Bible,’ exclaims his Excellency the President of the United Netherlands’ Bible Society, ‘the Bible, the light of history, the guiding star of philosophy, the parent of every improvement, the nurse of virtue and

morality, and the most effectual restraint of evil: the Bible, the purest source of hope and consolation in affliction, and the immovable support of immortal man when looking forward into eternity: the Bible is the divide centre of our union, the foundation of our work; and its distribution, in every place and to every individual, the genuine and sublime object of all our operations.’ And the late President of the Ministry in the Cabinet of France, speaks of the Bible itself as ‘the code of the sublimest religion and the purest morality and its dissemination as an end, towards the attainment of which, all Christian communions ought equally to direct their steps.’

‘That the minds of individuals of such high distinction should thus move in accordance with the views of your institution; that, in the expression of their convictions in behalf of its principles and its object, the Greek, the Protestant, and Catholic, should have manifested but one feeling, and have spoken substantially but one language, is a consideration in which your committee do rejoice, yea, moreover, and they will rejoice. They regard it as denoting the fitness of that instrument which Providence has put into their hands for exalting the character, and extending the influence, of Christianity; and while, with the pious and enlightened Land-



grave Charles of Hesse, they beheld with sacred joy, the tendency of the institution to cause 'the sincere inquirers after truth to unite in one point, to meet as brethren in Christ their centre.' with the same distinguished prince they devoutly pray, 'that the Lord would hasten this desired consummation, by uniting in himself all the various sects and denominations; that faith and love may absorb every inferior object; that there may be but one fold and one shepherd; and that he may see of the travail of his soul, and be satisfied in the establishment and prosperity of his kingdom to all generations!'"

#### A STUMBLING BLOCK.

I have lately been at C——, to do some business for a gentleman, with an old rich Quaker, whom I have known many years. He is a very sensible man, and much respected by many considerable persons. — In the course of our conversation he told me that two of Dr. Priestly's disciples, both eminent men, called on him, on purpose to ask, What was his opinion of the person of Christ? In a moment he became remarkable cool and collected, — sat still some little time, and then gave them the following answer:—"The apostle says, We preach Christ crucified: to the Jews a stumbling block; because they expected a *temporal* Messiah; to the Greeks

foolishness—because he was crucified as a malefactor: but to them that are called both Jews and Greeks, Christ the wisdom of God and the power of God! Now if you can separate the wisdom of God from God, and the power of God from God, I will come over to your opinions." They were both struck dumb, and never attempted to utter a single word in reply.

#### INFLUENCE OF PARENTS.

At the commencement of a revival, in a neighbouring town, there lived a family in which there were several young persons. The parents however, did not believe in revivals, but ridiculed the work, calling it enthusiasm, religious stirs, &c. &c.; but the work increased, and about 50 of the youth were soon made subjects of grace. It was noticed that all the members of this family were passed by, while many of their companions were entering into the kingdom. The father saw it and was alarmed. He called his family together, and addressed them thus:—"My children, I am convinced that this is the work of God, and I believe that now is the time for you to obtain salvation. Others are anxious for their souls and it is time for you to attend to yours. The next evening two of the family went home from meeting, where they had frequently attended before



with indifference, under deep conviction; and several have since found joy and peace in believing. Let parents and others be careful, lest haply they be found fighting against God, and the blood of those, placed under their care, be found in their skirts.

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CONVERSION OF A YOUNG SAILOR.

A YOUTH, about 17 or 18 years of age, waited upon one of the secretaries of the Bethel Companies to purchase a tract. He was asked, "Have you attended any of the Bethel prayer meetings on board ships?" "Yes, the last evening. Only yesterday I landed from my voyage—this afternoon I am bound to Scotland to see my friends. Although that visit to the Bethel Meeting was accidental, it has been the means of great consolation to my mind." "I am glad you found it so; was you unhappy?" "Sir. I will relate what took place during my late voyage. I sailed from London in a Scotch vessel for the West Indies, second mate the most profligate and abandoned wretch that ever sailed salt-water, particularly for profane swearing. Our captain, though a good seaman and kind to his ship's company, cared not either for his own soul or for the souls of his ship's crew.—We had been at sea about sixteen days. It came on night, and it was my watch on deck. The night was dark and low, and but little wind at

the time. We had most of our lower sails set. I was walking fore and aft on the leeward side of the ship, when a sudden puff of wind caused the vessel to give a heavy lurch: not prepared to meet it, I was capsized, and came head on against one of the stanchions. Feeling much hurt, I gave vent to my anger by a dreadful, tremendous oath, cursing the wind, the ship, the sea, and, awful to say, the Being who made them. Scarce had this horrid oath escaped my lips, when it appeared to roll back upon my mind with so frightful an image, that I ran aft, and for a moment or two, thought I saw the sea parting and the vessel going down. I took the helm from the man who was at it, and put the ship's head close to the wind. All that night my awful oath was passing before my eyes like a spectre, and its consequences my certain damnation. For several days I was miserable, ashamed to say the cause. I asked one of the men if he had any book to lend me to read: he offered me a French novel, by Rousseau. I asked if he had a Testament or Bible. He answered, "as I going to die—he never troubled his head about Bible or Prayer book; he left all these notions to the Priest, to whom he left part of his pay to pray for him. If I had done so I should not be so Squeamish.—The captain I knew had a Bible, but I was unwilling to ask



the loan of it. Several days thus passed in the greatest torment, this dreadful oath always before me, and the Devil (I thought) speaking so loud I could hear him say—I shall be damned! I shall be damned!—I could not pray—indeed I thought it of no use.—On the fifth day as I was turning over some things in my chest, I found some trifles I had purchased for sea stock, wrapped in paper—this piece of paper: (putting his hand at the same time into his jacket pocket, and, from a small red case, pulling out the paper—a leaf of the Bible, containing nearly the whole of the first chapter of Isaiah.) Oh how my heart throbbed when I found it a piece of the Bible! At that moment the big tears fell from his eye—he pressed the leaf to his bosom, and cast his glistening eyes to Heaven. “But, Sir, conceive what I felt when I read these words: ‘Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.’—Here he paused to wipe the tears away; indeed my eyes needed wiping too. “O, Sir, like a drowning man I clung to this life-buoy; on this I laid my soul, while the billows were going over me. I then prayed, and the Lord was graciously pleased to remove in some measure the great guilt from my conscience; though I continued mournful and bowed

down until, last evening, on board the Mayflower, I stowed away with the Bethel company; there the Lord spoke my pardon and peace. I am now like poor Legion, going home to my friends and neighbours to tell them what great things the Lord has done for me.—Farewell, sir.” “Farewell, my lad, the Lord go with you.”

### INDIAN MISSION.

*Extract of a letter from the Rev. Mr. Roberts, Valley Town, to the Cor. Sec.*

Nov. 23, 1821.

DEAR BROTHER,

Brother Posey met us at Knoxville. It was a joyful meeting to us all, as we could find no person that could give us any certain information as to the best road to this place. After spending the Sabbath at Knoxville, with the people of God, and receiving many favours, we set out for the Valley Towns. The distance is about 90 mile, and most of the road is, perhaps, the worst in America; but through mercy, we all arrived safe and in health.

Brother Posey is an excellent man; we all love him.—The Indians express every emotion of gladness at our arrival. The children far surpass our highest expectation. The mills are in operation. We hope by the next spring things will wear a still more pleasant appearance.



ORDINATIONS.

MR. PETER CHASE.

On the 26th of July last, the Reverend PETER CHASE, late of the Theological Institution of the Baptist General Convention, was ordained at Westford, Vt. as an evangelist: having, on the preceding day, passed a satisfactory examination before a council, consisting of elders and delegates from the neighbouring churches. The sermon was delivered by the Rev. Roswell Mears, from Eph. iii. 7.—“Whereof I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of his power.” The consecrating prayer was offered by the Rev. Ephraim Butler; the charge was given by the Rev. Phinehas Culver; the right hand of fellowship was presented by the Rev. R. Mears; and the concluding prayer by brother Alvah Sabin.

MR. ALVAH SABIN.

On the 13th of September the Rev. ALVAH SABIN, late of the same Institution, was

ordained, at Georgia, Vt. to the work of an evangelist.—Sermon by the Rev. Phinehas Culver, from Matt. xxviii. 18. 20. And Jesus came, and spoke unto them, saying, All power is given unto me, in heaven and in earth. Go ye therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen. Ordaining prayer by the Rev. David Boynton; charge by the Rev. Roswell Mears; right hand of fellowship by the Rev. Ephraim Butler; concluding prayer by the Reverend Peter Chase.

There has been, for some time, an unusual attention to religion in many parts of Vermont. We congratulate those who have long toiled in that field of evangelic labour, on the recent accession to their number; and it is our fervent prayer, that they may all reap an abundant harvest.

LINES,

*Composed to be sung at the Funeral of  
a young Lady.*

Ye dying sons of clay,  
The solemn warning hear,  
Oh! walk in wisdom's way—  
Your latter end is near.  
Soon you must pass the gloomy vale,  
And all your mortal powers must fail,



We see the aged fall  
 Beneath time's hoary spear;  
 Obey the awful call,  
 And to the grave repair.  
 The dust must dwell in dust again,  
 The soul in happiness or pain.

The middle aged must die  
 And leave the world behind;  
 Beneath the sod must lie  
 In death's cold arms confin'd.  
 Their wealth and honor cannot save,  
 Nor screen them from th' insatiate grave.

The youthful, blooming fair  
 Must feel death's fatal power;  
 The rose must wither there,  
 As fades the morning flower.  
 Bright beauty must resign her charms,  
 The fair one sleep in death's cold arms.

Ye blooming maidens all,  
 Assembled here to-day,  
 Attend the solemn call;  
 To you it seems to say,  
 Prepare to meet thy awful doom,  
 And take thy lodging in the tomb.

Oh! where's that lovely youth,  
 Who flourished like the rose?  
 That form, (an awful truth,)  
 No more with beauty glows.  
 Her body slumbers in the tomb,  
 Her soul has met a righteous doom.

Oh! may this awful call  
 Sink deep in every breast,  
 Dear Lord, prepare us all,  
 For that eternal rest;  
 Which for thy saints thou hast prepared,  
 For all their toil—a blest reward.

No sickness, death or pain,  
 Shall ever more annoy;  
 Thy saints, with thee, shall reign  
 In realms of endless joy—  
 Shall meet upon that happy shore,  
 Where death and parting are no more.